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It should perhaps have been said at the outset that Mr. Jacobs's object was to prepare a story-book for children, and that explains his selection and the freedom with which he has treated his material, rewriting the tales in dialect, and occasionally introducing and changing an incident. These changes are carefully mentioned in the Notes, where the source of the story is given, with parallels quite full for England, and interesting remarks, in one case (XXI. "Childe Rowland") of considerable extent and importance.

Mr. Jacobs has succeeded in his object, which was to give a book of English Fairy Tales which English children would listen to, and it is not worth while to criticise here the methods by which he has accomplished this, especially as he says, "I hope on some future occasion to treat the subject of the English Folk-tale on a larger scale, and with all the necessary paraphernalia of prolegomena and excursus. I shall then, of course, reproduce my originals with literal accuracy, and have therefore felt the more at liberty on the present occasion to make the necessary deviations from this in order to make the tales readable for children."

We may add in conclusion that the book is beautifully printed and illustrated.

T. F. C.

THE EXEMPLA, or Illustrative Stories taken from the Sermones Vulgares of JACQUES DE VITRY. Edited, with Introduction, Analysis, and Notes, by THOMAS FREDERICK CRANE, M. A., Professor of the Romance Languages in Cornell University. London: Printed for the Folk-Lore Society by David Nutt, 270 Strand, W. C. 1890. 8vo, pp. cxvi., 303.

The Introduction to this work (102 pages) contains: I. Use of *exempla* (that is, apologues) in sermons prior to Jacques de Vitry. II. Life and Works of Jacques de Vitry. III. The use of *exempla* in sermons posterior to those of Jacques de Vitry. IV. Collections of *exempla* for the use of preachers. V. Collections of *exempla* not in Latin, but based upon the Latin collections, and intended for the edification of the general reader.

Then is given the Latin text of 314 *exempla*, succeeded by Analysis and Notes, with Indices.

In the Introduction the writer traces the use of apologues as employed by preachers: the first example of the systematic introduction of these is to be found in the homilies of Gregory (before 604) delivered in the basilicas of Rome. The practice does not appear to have become common until the thirteenth century, when a great impulse was given to preaching by the establishment of the Franciscan and the Dominican orders; the founder of the latter was himself in the habit of introducing numerous illustrative stories. As these apologues were intended for the people, they exhibit the ideas and taste of the time, have a place in the history of manners, and sometimes bear on problems of Literature and of Folk-Lore.

The use of amusing stories in the pulpit was objected to in the twelfth century, as at the present day; for, said the fault-finders, a good preacher ought to make his hearers cry and not laugh. But Jacques, an experienced

fisher of men, knew what he was about : as is observed in his prologue, once on a time, when he saw that his hearers were beginning to nod, he observed, "Yonder sleeper will not disclose my secrets," on which every soul in the congregation bristled up, fearing that he himself was the person referred to, and became exceedingly intent on the thread of the discourse. Wisdom, as he remarks, is justified of her children.

For the material of his stories, Jacques had, first of all, a great fund of fables, Æsopian, Oriental or Occidental : King Log and King Stork ; The Frog and the Ox ; The Fox who told the Thrush that peace had been made between birds and beasts ; the Sick Kite who wanted the Dove to intercede on his behalf, and the like ; then incidents historical, or professedly so, as how the emperor Charles (Charlemagne) tested the obedience of his sons ; legends, like that of the nun who ate a devil on a lettuce-leaf, because she had neglected to make the sign of the cross ; incidents out of his own experience, as of the heretic who could not cross himself ; jests, as of the man who, being caught in a crowd in a church, had to hear the sermon, and prayed God that he might get safe away without being converted ; jokes against women, always popular with one sex, and not seriously objected to by the other ; and stories of a literary cast, in which we sometimes find a form of the germ which afterwards blossomed into flower in the writings of Molière and Shakespeare. Now and then, also, he introduces a bit of popular rhyme, or a charm used in the neighborhood. It will easily be understood that Jacques (he rose to be a cardinal) must have had an immense success. We wish that he had confined himself to preaching a crusade against the Saracens, and had not thought it necessary to attack the Albigenses ; however, no doubt he supposed that he was in the right.

In the Notes (135 pages) the theme of each *exemplum* is given, with such comparative notes as can be offered in reference to its literary history, reaching sometimes to considerable length, and laying under contribution the whole mediæval literature of the subject, to which, indeed, the Notes will serve as a guide.

When this work was undertaken, Professor Crane hoped to be able to put upon the title-page "edited for the first time." After the book was in the hands of the printer, Cardinal Pitra published selections from the *Sermones Vulgares*, but without comparative notes, and abounding in errors. A number of *exempla* have also been printed in the "Contes moralisés de Nicole Bozon," published by the Société des anciens textes français, 1889. But the existence of these partial publications will in no way interfere with the value of that of Professor Crane, the object of which, as he states in his preface, is to show the influence of a single preacher on the circulation of popular tales by exhibiting as fully as possible in the notes the diffusion of his stories.

W. W. N.